THE

AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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AMERICAN SOCIALIST.

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WHAT THE PAPER IS AND WHAT IT IS NOT.

THE sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST *is;* but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is *not*, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry. After reading the paper a year, he says: "I see that some are misled, as I was a year ago, in supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community. It seems to me now to be no more the organ of that body than though the O. C. had no existence. I have perused it with some care the past year, and find it, among all the Socialistic organs, without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

The hard times crowd us all. Now and then an able-bodied man sends us a dollar and apologizes for not sending two by saying that he has been laying by that dollar, a few pennies at a time, for several weeks. On the other hand, our annual receipts do not thus far half pay for the bare cost of paper and printing, to say nothing of editorial labor. At the same time many of our subscribers are wealthy and sometimes send us more than the price of the paper. These circumstances have suggested the following plan for equalizing burdens all round: Let every person who can spare a dollar besides his regular subscription send it to us with the name of some poor person to whom he would have the SOCIALIST sent, *and we will contribute the other dollar in every case and send a full volume.* That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack.

PUBLISHERS' CAVEAT.

THE AMERICAN SOCIALIST will in the future, as in the past, publish all well-written accounts of new Communistic and Coöperative Societies which may be offered in good faith; but it should be clearly understood that its conductors disclaim all responsibility for the character or success of such Societies. They consider that they perform their duty if they exclude schemes which are manifestly hair-brained or fraudulent, and continue to set forth, as opportunity offers, the principles which seem to them to lie at the foundation of successful Socialism.

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Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

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SOCIALISTIC NOTES.

President McMahon has pardoned 1800 Communists.

A large meeting has been held in New York to protest against Bismarck's repressive measures.

The *Labor News* reports some improvement in the English labor market. Workmen are in many places resuming labor at reduced wages.

The Manchester *Guardian* estimates the loss in wages by the Oldham cotton operatives, in the strike just ended by their accepting the terms of the employers, at £60,000.

It is stated that the two parties of the Icarian Community have agreed to submit their difficulties to the arbitrament of three disinterested persons, who have already begun their labors.

Is it strange, or is it not, that the Pope, in his encyclical letter, classes Reformation and the Socialism together as the works of Satan? It at least shows that the two things are in his mind about as closely related as cause and effect.

Dr. Uri, of London, has said: "I see the time coming when less than 100,000 men will perform all the work of England, now requiring 12,000,000 of men;" but he has not told us how the 11,900,000 displaced men are to find employment and food. That is the great problem.

From the *Irish World:* "We don't ask that the *form* of society known to the primeval Christians be revived; we desire simply to see the *spirit* which animated that society recognized and the principles of the gospel of our Lord Jesus Christ reverenced. Do our latter-day Christians imagine *they* have 'improved' on the primitive disciples? Have they discovered a way whereby they can serve both God and Mammon? That early society was the nearest approach to the 'kingdom of God' ever seen in this world; and the 'simplicity and gladness of heart' which distinguished its citizens were but the natural flower thereof."

From the English *Coöperator*: "There is great distress existing in and around Manchester at present. The Manchester and Salford Provident Society have organized a large charity which is receiving much valuable support from all classes of the community, irrespective of religious creeds or political differences of any kind. At a meeting held recently in Salford, the township adjoining Manchester, the Roman Catholic Bishop of Salford presided, and the Protestant Bishop of Manchester moved the principal resolution, which shows a spirit of coöperation in good work which we must all admire. The Provident Society distributes its relief in the shape of tickets entitling the holders to certain values in provisions, etc., at the various stores of the Manchester and Salford Equitable Coöperative Society."

A writer in the *Irish World* inquires, "Is there nowhere to be found one simple yet comprehensive and practical law for the government of our every-day affairs—for the equitable regulation of the relations between man and man?" and proceeds to answer his own question thus: "What is the Rule of Life as laid down by Christ? It is this: 'WHATSOEVER YE WOULD THAT MEN SHOULD DO UNTO YOU, DO YE ALSO EVEN UNTO THEM.' This is what is known as the Golden Rule. Now, summon all the philosophers, past and present, before you; interrogate them; gather all the books ever written, in all ages and languages,—keep gathering them, until your collection is as broad as the base and towers up to the apex of the Egyptian pyramids; live through a hundred generations, and read over each book with the most careful consideration; when you have read and re-read, and then read again, you will find nothing, you *can* find nothing, juster than this! It is justice in its absolute perfection. And then it is so simple that even the wayfaring man, though a fool, cannot mistake its import."

The *Coöperator* thus speaks of a coöperative movement that is starting among the English clergy: "The clergy, consisting mainly, as far as we can ascertain, of those connected with the Church of England, intend combining together and forming a large store which is to be worked on principles similar to the other great supply associations of the metropolis, such as the Civil Service, the Army and Navy and others. Judging by a Prospectus they have issued they appear to have ample promise of support, and the scheme is looked on with favor by some of the highest dignitaries the Church can boast, many of whom have subscribed their names as directors and patrons. With the names of such influential men as Canon Farrar, the Dean of Rochester, and a dozen others of equal eminence on their prospectus as patrons, etc., the Association can hardly complain that it does not start on its career under promising auspices, and we shall be very much surprised indeed if it does not make rapid headway and soon come to the front rank amongst similar institutions in London. Of course, the grocers are waxing exceeding wroth over the business, and their representative journals abound with both editorials and letters on the subject."

The *National Quarterly* has an article on "Ideal Commonwealths," especially devoted to a consideration of the "Republic" of Plato, the "Utopia" of Sir Thomas More, and the "Oceana" of James Harrington, which gives the preference to the latter. Though it is less attractive as a work of ideality or romance than the others, it is more practical. The author thinks the world "indebted in a great degree to James Harrington for the still small voice of the ballot, which stays the tempests of party and persuades all into patriotic acquiescence." Harrington's freinds, he says, "had a club called Rota, where they met to discuss political principles, and where, by way of essay, they used the ballot. The novelty of the operation filled their meetings, and the experiment might have been made in Parliament had not some iron-hand meddled overmuch in state affairs at that time. But it has become a mighty instrument in the hands of the descendants of the old Commonwealth men." "The plan of the *Oceana* is simple. The first part consists of preliminary dissertations on liberty, beginning at its dawn and closing with the times of the first Charles. In the second part the author enters the visionary realm; he lays down, in the form of laws for its government, certain positive propositions; introduces imaginary legislators who represent various nations, as Israel, Athens, Sparta, etc.; calls into his council Bacon, Hobbes, Cromwell and others under the titles Verulamius, Leviathan, Olphæus, Megaletor, etc.; gives them the floor to discuss his laws, enlivens their rhetoric with metaphor, and enriches their oratory with even more philosophy than would now be tolerated from a Macaulay or a Guizot; and at last interposes the buckler of the Archon, the Premier of *Oceana*, whose decisions gave tone and character to the work. The laws thus enacted, Harrington believed, would establish equality in the framework of society."

"WHAT'S THE USE?"

Black River Falls, Wis., Jan. 13, 1879.

EDITORS AMERICAN SOCIALIST:—I herewith send you one dollar, and will say, Do as you like about sending me the paper. I most fully appreciate its mechanical and literary excellence; can hardly deny myself the pleasure of reading it; and would work for it with a will were I sure it did not aggravate sufferings that must still be endured. I am a Socialist—a fanatic—have long stood ready to *give all else on earth* for a place in a harmonious, unitary home—have written and traveled, worked and hoped and despaired—have thrown away $1,000, besides months of time, in a fruitless effort to realize this now hopeless dream. The cruel "No Admittance" frowns over the doorway of every social Community that gives any promise of enduring life. Then why read the SOCIALIST? Why stimulate desires, ambitions and hopes impossible of realization? Better to fight the rough battles of life, as each one must, *alone, against all*, in ignorance of the better way. Could I have known of the Oneida Community before its soul departed, I might now have been one of the selfish aristocrats who, from the secure heights of her Communistic walls, look down and enjoy the fratricidal struggle in the arena beneath. But this was not my fortune.

If you send me the paper I shall be, of course, stimulated to a renewal of my hopeless efforts, and waste my strength so as to fall an easier victim to the cruelties of my fellows. 'Tis perhaps as well.

I have spent the past summer in Dakota, and return there to-morrow to attend the legislature. I could there get lands and easy-made homes for all our Socialists, but they know me not, nor each other, and will ever disagree. Fraternally yours,

E. S. WICKLIN.

This Jeremiad means, as we interpret it, that there is no use in one's giving attention to Socialism unless one is certain, as the result of so doing, to enjoy the blessings of Community life. If this were true of all Socialists we might despair of the progress of our cause. No great reform ever conquered its way in the world unless it drew to it men and women who, without regard to personal benefit, gave to it a whole-souled service.

Take Anti-Slavery. Its early advocates, so far from anticipating the reward which has come to them, sacrificed position, influence, property, everything, and accepted contumely, persecution, mob-violence, and in some cases death. What cared they? They had consecrated their lives to a high principle; and counted themselves honored that they could individually help in the work of awakening and educating the moral sense of the nation, till it should recognize the sin of slavery and reject it. Take a cause just now struggling for popular recognition and success—Woman's Suffrage. Suppose only those who expected to realize a personal benefit from its victories rallied to its support, would it ever gain victories? Never. But it has drawn to itself many whose every sense of right is enlisted in behalf of the principle involved; and such workers will never falter in their endeavors until the cause is proved worthless or is crowned with honor and victory. It matters not to them that for the present, and for long years to come, their labors may bring upon their heads curses rather than blessings; they will go on awakening and educating the moral sense of the nation in regard to the rights of women as citizens.

So the nation, the world, must be educated in the principles of true Socialism, and its moral sense must be awakened to a perception of the present false and anti-Christian relations of man to man and to society. An immense amount of thankless work is in store for the laborers in this field. There is opportunity for heroism, self-sacrifice and all the elements that were exhibited, for instance, by the early advocates of Anti-Slavery. Ours is a more radical reform than theirs, and may not so soon be accomplished. Where are the noble souls to devote themselves to its service for life whether they become snugly housed in Communities or not?

But friend Wicklin and others will think, and perhaps say, "It is easy enough for you who live in the midst of a flourishing Community to talk thus to outsiders who are famishing for the good things you enjoy; but what we want is to see you anxious to multiply societies like your own, and willing to make sacrifices to this end." And this is our defense:

1. We labored for many years at the very work we urge upon you before we began to form a Community, and consecrated our lives to the cause of Christian Socialism independently of the question of personal interest.

2. We cannot expect our critics to agree with us, but it is our conviction that we are now performing the most important service we could perform in behalf of Socialism, in making a single Community in the highest sense a success, and in furnishing at much pecuniary sacrifice a medium for the general discussion of Socialistic questions. Moreover, it is our conviction that the example thus furnished to the world is to-day doing more to awaken interest in the cause, both in this and other countries, and more to encourage practical efforts in Communism, than anything else, and more than we could do by scattering our energies, as some good friends counsel.

3. We do not find it an easy nor altogether agreeable task to do pioneer work in practical Communism, in the midst of a society based on principles utterly antagonistic to ours, and with such material as we have been able to select from that society.

4. Several years ago the Oneida Community started five branch Societies. We then found that we were not prepared for such expansion, and concentrated our members and our means upon two Societies, and events have proved that this was the wisest thing we could have done. We have members who are willing to make any personal sacrifices that might be involved in starting new Communities; but our first duty, looking simply to the interests of general Socialism, is to do nothing that will jeopardize the success of existing Communities; and this duty we shall fulfill in spite of any amount of adverse criticism.

5. Finally, to be entirely frank, we must say that in our minds the most important factor in starting or continuing Communities is the Pentecostal spirit of Heaven, and no great expansion of Communism can reasonably be anticipated except as that spirit gains free course and recognition in the world; and this is something we cannot hurry; and those who grumble at us may as well go back and grumble at Christ and Paul and Peter and John and all those old "aristocrats" who are rolling in the luxuries of heavenly Communism, and from their secure heights look down upon the fratricidal struggle in the arena beneath!—a struggle which can cease only as their spirit of peace and love fills the hearts of men.

IDEAL COMMONWEALTHS.

[From the National Quarterly Review.]

The earth has often given refuge to spirits kindred to Plato, More and Harrington, who have felt themselves imprisoned in these "walls of flesh," and in their longings and strivings, have burst the bonds which held them, and have soared toward the perfection of a purer existence, kindling their undazzled eyes at the full midday beam, purging and scaling their much-abused sight at the fountain itself of heavenly radiance. In the wildest aberrations of such spirits, we recognize a sublime aspiration which creates within us an awe and binds us to them in generous sympathy. A Pythagoras talked of an immaterial unity and a material duality, and fancied that the efficient and essential cause was hidden beneath his mysterious principles of numeration; and as he hung entranced upon his idea, he believed that he saw things invisible to mortals, and heard the far-off music of the spheres. A Paracelsus, impressed with the perfect uniformity of the universe, that "Jupiter est quodcumque vides, quocumque moveris," inferred that the same unerring Hand which bound the sweet influences of Pleiades and loosened the bands of Orion, likewise planned the human soul; and that this breathing microcosm, man, sympathized with the "poetry of heaven," and hung its destiny on the changes and combinations of the burning stars. Something of the same spirit, less erratic, more noble, inspired Plato and his followers with the belief that there was a latent principle of harmony by which the jarring units of existence could be combined and reproduced with ten-fold loveliness in one boundless devotion to the common weal, and in one undeviating faith in the supreme intelligence. Something of the same spirit now glows in the bosom of every live member of this Commonwealth of America. Call it what you will, *destiny* or what not, it is leading us as a cloud by day and a pillar of fire by night. It beckons to us from the dim and shadowy distance; it illumines our faces with hope and lights our eyes with enterprise. Who can define it? As well define infinity, space, eternity! Yet, who so heartless as not to feel it? Its effects are seen in the throbbing pulse of America; it overwhelms and controls us; yet who would stem its rushing stream? It was this idea which inspired the eloquence of Everett, as he recalled the prophecy of Berkeley, and as he beheld "man forever flying westward from civil and religious thraldom, bearing his household gods over mountains and seas, seeking rest and finding none, but still pursuing the flying bow of promise to the glittering hills which it spans in Hesperian climes. In that high romance," he continues, "if romance it be, in which the great minds of antiquity sketched the fortune of the ages to come, they pictured to themselves a favored region beyond the ocean; a land of equal laws and happy men. The primitive poet beheld it in the islands of the blest; the Doric bards surveyed it in the Hyperborean regions; the sages in the Academy placed it in the lost Atlantis; and even the sterner spirit of Seneca could discover a fairer abode of humanity in distant regions then unknown."

We look back upon these inspired predictions, and almost recoil from the obligation they imply. By us must these fair visions be realized; by us must be fulfilled these high promises, which burst in trying hours from the longing hearts of the champions of truth. There are no more continents to be revealed; Atlantis hath arisen from the ocean, the furthest Thule is reached, and there are no more retreats beyond the sea, no more discoveries, no more hopes. Here, then, on these shores, a mighty work is to be fulfilled, or never, by the race of mortals.

And is there no energy in this our Saxon race, no elements of perfection in this our human nature, by which to attempt that destiny? Was Plato toying with a bubble, More fondling a phantom and Harrington playing with a feather? We think of the unspotted life and stainless soul of the divine Man of Galilee, who dare believe and answer, No! We attempt to grasp the idea of finished and consummate excellence—the real attributes of God which pervade all nature, exhibiting His infinite power, wisdom and goodness; yet our finite mind believes and would answer, No! There must be a principle of perfection, although but feebly developed as yet, in the soul which acknowledges Him as the fountain. This principle glimmers here and there through all literature. We can best enunciate it by borrowing an image from Milton. "In the building of the temple," says he, "some were cutting, some squaring the marble and others hewing the cedars; and when every stone was artfully laid together in contiguity, there arose out of many moderate varieties and brotherly similitudes the goodly and graceful symmetry of perfection." The perfection of Plato differs from this, in that the pile, like an Aladdin palace, rises from some unseen enchantment, or like an exhalation,

"—— ——with the sound
of dulcet symphonies, and voices sweet,"

presenting not a mere contiguity of materials, but one continuous pile of chaste magnificence. One is the perfection of the prismatic ray, whose hues are beautifully blended; the other is the perfection of the beam, clear, unique, white, straight and dazzling. More and Harrington gather the graces from the masters and form an image whose softened symmetry and majestic mien enchain the taste. Theirs is the magic of the marble, comparatively cold and colorless, yet so artful that you are surprised into admiration—so rounded that its proportions gradually dilate upon the enchanted vision. Plato catches the beauty which leaps with warm spontaneity from his own master-soul, and leaves an image whose evanescent gradations of shade, exquisite allusion and glorious coloring enrapture the intellect and enthrall the heart. He is the polished and appealing eloquence of the perfect man, starting from the canvas with the divine attribute written on his brow. The works of the Britons may be imitated and even bettered; but the image of the Greek baffles every attempt to emend or imitate. The enraptured beholder sees but "one immortal feature of loveliness and truth;" he cannot fly from the force, the brilliancy, the ineffable purity which transcends all art, absorbs all thought and lifts the soul into its own beautiful and blissful heaven.

To him who recognizes that nobility in human nature, which, even when practice differs, always detests vice and defends virtue; to him who believes that a good and not an evil omnipotence created us; that every day deadens a note of discord and sweeps a string of harmony in the human soul; to him who feels that there is a universal conscience which will never cry peace while impunity and injustice exists; to him, the *Republic*, the *Utopia* and the *Oceana* embody an earnest sense and a congenial faith in the *summi gravissimique fines* of social existence which has ever been sung by the prophetic harps of the earth, and uttered by the divinest oracles of heaven.

SHARING THE EXPENSE.

[From the Scientific Farmer.]

Can the farmer having a small farm, say twenty acres, afford to buy the machines necessary to greatly reduce the hours of labor on his crops? We answer, No; but at one time and another, he has call for nearly the same assortment of the larger tools as the two-hundred-acre farmer. He can only succeed in doing his work as well as the large farmer, and raise his crops as cheaply as he, by having the use of like implements.

Can he not have the same advantages by joining with his near neighbor in the purchase of them, and in a sharing of their use? Cannot the small farmer by this manner of cooperation and economizing of capital, farm as well and raise crops as cheaply as the large farmer? If not absolutely so cheaply, will he not gain a point in this direction? We see daily, farmers doing work poorly, and doing it expensively, because of this poverty in tools. We see farmers daily doing work well, and doing it expensively, because they have more capital invested in tools than the area under culture will warrant; so that if they did their work less well, they would do it more economically by hand.

Is human nature opposed to this form of economical cooperation? We believe it only needs to see the advantage of it, and be trained in it, to make it acceptable.

This coöperation of ownership in tools may seem a small matter as affecting New England agriculture. To discover for ourselves just the size of the matter, so far as possible, we went over the list of the larger implements we consider it profitable to own on Waushakum Farm, and prepared the following list, omitting a few that may be desirable, but including none that we can economically do without. The prices annexed are the retail prices in Boston. The catalogue was presented to the field meeting, as it here appears, and is offered the public for their criticism:

Hakes Plow	$16.00
Randall Harrow	35.00
Thomas Smoothing Harrow	20.00
Fertilizer Distributer	35.00
Ross Horse Hoe	18.00
Ross Horse Hiller	17.00
Holbrook Cultivator	8.50
Billing's Corn Planter	12.00
Gang Stubble Plow	90.00
Roller	50.00
Cahoon Seed Sower	5.00
Mower and Reaper	120.00
Horse Rake	35.00
Tedder	60.00
Manure Cart, 2 horse	125.00
" " 1 horse	75.00
Hay Wagon	125.00
Express Wagon	100.00
Hay Cutter	50.00
Corn Sheller	9.00
Platform Scales	32.00
Winnowing Machine	28.50
Hand Cart	28.00
Drag	5.00
	$1,099.00

This list serves to bring to prominence a fact of prime importance, and which we are often inclined to overlook. The furniture of a farm, so to speak, is more costly than it was years ago, and the rapidly succeeding improvements call for the use of more and more capital in a fixed form. Thus the difficulty of engaging in farming, in the East especially, is on the increase for the man who has but a few hundred dollars to begin with. He must have a considerable sum at the start in order to make a profit. A hundred years ago his hands could compete successfully with other men's hands. Now it is more a competition with other men's hands and money, and the money counts for many hands.

Seeing the tendency of *progress* is to give advantage to capital, and make it more difficult to farm without a certain sufficiency of capital, it is quite time for farmers to begin to think whether they may not share the use of costly machines, or such as are of infrequent use. Coöperation has given us access to thousands of books in many towns, at very low cost. Why may not joint-ownership of tools give us like advantages in cultivating our land? Our roller lies idle fifty-one weeks in the year; how foolish, then, for each quarter of a mile down the road to display a roller. Ten farmers should share its use. The gang-plow could be shared by three or four farmers, according to the size of their farms. The same with the mowing-machine; its hum should be heard through twelve or fifteen hours a day. Let the idea of mutual assistance once gain root in a neighborhood, and all will secure at small cost the use of the

most efficient implements. And not only this, but the good angel of our nature will become more developed, and the neighborhood will be a more kindly one, and life will be the happier. Mutuality of interests, rather than selfish isolation, which breeds in us sourness and all manner of ills, should we strive for. So it comes to pass that this economic question, when we look a little beyond, is well worth attending to, as being profitable in all ways. J. N. S.

FASHION'S MARTYRS.

They are to be seen everyday—on the street, in the drawing-room, or may be in the hovel—bearing their burdens and suffering a world of discomfort. I remember talking last summer with one of these martyrs, a good woman, reasonable and clear-sighted—some such a character as Mrs. Stowe portrays as a modern St. Perpetua in a recent number of the *Atlantic*. She was the wife of a well-to-do merchant in a country town, and the mother of twelve children. She told me that slavery to fashion was killing her. "My dear young lady," said she, "if my daughters could dress as you do, it would comfort me in the wreck of my own health. Your dress is admirable, and your short hair a luxury! You never, I am sure, can have wished for a change?" And when in honesty I was fain to confess I had sometimes looked with disparagement on my short gown and thought a fashionable dress the prettier, she proceeded to give me a comparison of the two so earnest, and so flattering to my costume, that I could not but take her view.

But I have now in mind one form of fashion's oppression, and that is, the burdens it imposes at the death of kindred. Nearly broken-hearted, worn with watching and anxiety, a bereaved wife or mother must deepen the gloom around her by arraying herself and family in garments black as Cimmerian night. When her heart, perhaps, would turn away from things of this world and seek consolation from a God above, Fashion most imperiously demands her attention, and she must satisfy herself that, "Lillian's crape vail is long enough" or that "the border on that set of handkerchiefs is not too deep." If she be poor and cannot afford much outward display, the feeling that she is "mean" or "unfeeling" haunts her, and adds to her misery. So considerable is the cost of a decent burial, as Fashion would call it, that many an impoverished family has been sunk in debt, almost beyond recovery, by a desire to give its dead a due show of regard. To be sure this mummery of mourning is a convenience to those who would express a grief they do not feel;

> "Friends in sable weeds appear,
> Grieve for an hour perhaps, then mourn a year
> And bear about the mockery of woe
> To midnight dances and the puppet-show."

And the enterprising undertaker sees a world of sense in such prodigality.

In England there has been some sensible talk against the extravagant rites prescribed for funerals, and in the United States a few clergymen have discussed the matter with a philanthropic desire to help the poor; but there is little likelihood of a change in these senseless forms, so long as folks like Judge Hilton and Mrs. Stewart lead off in extravagance. It is from the rich and powerful alone that an example of moderation in this direction would be of most value. That they will ever be sensible enough to set such an example is most doubtful. C.

P. S.—Since writing the above our attention has been called to an article on the same subject in *Progress*, which is so sensible that we cannot forbear quoting the concluding paragraphs:

"We see that the most excessive demonstrations of sorrow have attended an era in this world's history which we have left behind. It is a sad thing, however, that we have such a gloomy relic of former days among us as the black garb, by which the brightness of many a life is blighted. It is a mere matter of fashion—worn by the majority of the world for no other cause. I have known a widow driven to wear black, for which she had an abhorrence, and which her husband had never allowed her to wear, by the fact that 'people would think she did not treat his memory with respect.' She could not face *Mrs. Grundy*. It is through the dread of this same personage that many spend the last cent they have in order to procure black clothing. The poor copy the rich. A man dies, and perhaps, after a handsome funeral is paid for, and the family attired in black, there is not as much money left as will buy a loaf of bread. This fashion of 'going in black' is a most tyrannical custom. It is like a contagious disease. Minds which we would suppose incapable of the infection take it, and so on the first bereavement, a whole family, even to the little ones, are in black. One can see that there may be states of mind to which black clothing is acceptable, but inasmuch as these are unhealthy states, it is not well to foster them. There is but one event of which all are *sure*—that called *Death*. Our friends may look for, and long for, and expect our *birth*, but until we are really arrived hither from the invisible world, all is uncertainty. Not so with the great messenger through which the way is opened to the great *Beyond*. We cannot be happy while we live in dread of this great translation, nor can we be happy if we fix ourselves in a state of rebellion against God's law, when it bears out of our sight for a time our dearly loved ones. Every moment that we live some of our great human family are passing away, but the sun shines, the flowers bloom, all nature is as beautiful as before. The great march of life goes on. It is well for us if we keep our souls attuned to the harmony of *God's* law, so that we can keep step when the music changes.

"I have said we can never be happy in a state of rebellion to the manifest will of our Heavenly Father. This we certainly are when we go about enveloped in mourning.

"There is no good side from which to contemplate the costume. It is often too a mere mockery. Perhaps, in addition to the wearing of black, it may be the fashion of a city to 'bow the windows' for a year, or longer, after a bereavement. Where the custom of the place sanctions heavy outside window shutters, the opportunity is very favorable for this mode of expressing grief. It is not unusual to see houses for years together, the shutters tied by black ribbons, the ends of which are carefully pushed out for the contemplation of passers by. It is quite impossible that God will leave us so comfortless in our loss, but that a good measure of cheerfulness will in a little while be our portion, and so it happens that the front of the house may be decked in the 'habiliments of woe,' and its occupants, in their black garbs, are having quite a lively time within. That they should have a lively time is a grand and natural thing. We need not try to contend with the inevitable. The cheerfulness is all right, it is this 'mocking of woe' that is wrong. Then too, *mourning* is unhealthy. No one can get a healthy breath of pure air behind a black crape vail. Much innocent life is crushed out by it, materially as well as spiritually.

"There is a world of vanity in this same garb. People are exceedingly careful to have the *exact right fashion* for their especial phase of grief. Flounces may be worn in one way—plaited we think it is—but in no wise may they be worn *gathered;* things must all be very nice and harmonize well in the early stages of grief, for 'people look at us so when we first go out.'

"During the sacred period, when the loved form from which the spirit has just departed, remains with us, what a desecration it seems to have the mind distracted by thoughts of our clothing. How paltry and utterly insignificant an occupation."

REVIEW NOTES.

A Reply to Roswell D. Hitchcock, D. D. on Socialism. By a Socialist. New York: Charles P. Somerby. 1879. pp. 67: Paper 25 cts.; Flexible Cloth, 50 cts.

This little pamphlet takes up the principal points in Dr. Hitchcock's essay, corrects some of its errors of statement, and calls attention to some of its fallacies in argument, and so will help on the general discussion of Socialism. We could have wished the author had kept a little closer to his task, and not taken advantage of the occasion to bring forward favorite theories on subjects of war, religion, etc.; but even in this he is able to excuse himself by the example of the author whose work he reviews. We append a few extracts indicating the character of the pamphlet before us:

"It is well known that the improvements made in manufactures and commerce during the past fifty years, and which have been contributed almost wholly by the laboring class, are such as ought to, and no doubt have, added immensely to the wealth of the globe, and should have brought general prosperity to the whole people. But what are the facts? Are the greater portion of mankind benefited by them? Are the common people able to gain any more of the comforts of life now, or is the struggle really harder with them than ever? What has become of the greater portion of the wealth arising from these improvements? The answer is, Gone into the pockets of the rich. Is there not, let us ask, something radically wrong in a society where such things are possible? Are such things morally right? and if not, are they right at all? Is that society in a healthy condition which suffers such wrongs, condones them, virtually approves of them, by framing such laws as protect the citizen in their committal? We say it is rotten, and no people living under a Government where such injustice is possible can ever be contented or happy."

* * * * * * *

"Speaking for ourself only—as we are but an independent Socialist, and follow our own theories—we are as yet undecided whether the people would or would not be benefited by living more in Communities. We do not think the theory has as yet had a fair trial. The experiments have been limited, and usually attended with some religious infatuation which has impaired their success. We can certainly see where many advantages would be derived from living in Communities scattered all over the land, but that there would not be an offset of disadvantages we are not prepared to say. The Shakers certainly enjoy the comforts of life in a high degree, and, were it not for their peculiar tenet of celibacy, would be progressive, no doubt. It is not Socialism in this particular form, however, that we have felt it our duty to defend. It is human brotherhood; the duty of the stronger to protect and assist the weaker; the right of an equal chance for happiness by all mankind. It was this that Jesus of Nazareth taught, and it was this very spirit, no doubt, that caused the Community to be organized at Jerusalem immediately after his death; and, in so far as this goes, is an argument in favor of Communities. Our Professor says that, 'whether this Community was proposed, or only consented to, by the Apostles, does not appear.' But he knows very well that Peter was at that time the head of this Jerusalem church, and that other of the Apostles were also connected with it. Dr. Hitchcock tells us that in Plato's book favoring Communism 'the formulated purpose was not to abolish wealth but to abolish poverty,' and that, we would say to him, is precisely what the Socialists would do."

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"The sympathies of the common people *did* go out toward Christianity when it was first preached. The poor and the lowly, the fishermen of Galilee, the so-called common poeple, were the first to give it welcome, the first to promulgate it. And why? Because it spoke to them words of sympathy, love, and charity. It taught that mankind should live together as one family, mutually assisting each other in all that pertained to the welfare and proper enjoyment of this life. It forbade assumption, aristocracy, vanity, ostentation, hypocrisy, and riches. It called upon him that had great wealth to dispose of it and give it to the poor. It taught humanity in its highest and broadest form. In short, it was pure, unadulterated Socialism, and the very spirit that Socialists, not Christians, preach to-day. Such was the spirit taught by the founder of Christianity. It is this very spirit, taking its root in the hearts of the people, that has caused Christianity to live, notwithstanding all the detestable 'doctoring' to which the teachings of its founder have been subjected, down through the long stretch of time to our own day. It is the lack of this spirit by its professed adherents, as much, perhaps, as any other reason, that now causes it to wane. Take from it this spirit of sympathy, of love, and of humanity, and you extract the marrow, leaving nothing but the dry bones of dogmas which the 'doctors,' mostly, have added to it, and which may well be thrown back to them to quarrel over to their hearts' content."

SHAKER DEPLETION.

BY A NEW LEBANON SHAKER.

That Shaker Communities, as a rule, are in process of depletion needs no argument, no proof. In this, as in cases in general, back of the effect lies the cause. Should any feel sufficient interest in the effect to take a back look for the cause, the problem might be solved.

That for many years Shaker Communities were a success beyond all precedent, needs no argument, no proof. This fact is *prima-facie* evidence that the Shaker platform was right *ab initio*. And now the question arises, Why the change? Have Shaker Communities as a rule back-fallen from grace—fallen from their platform, outside Divine protection? Or have they been too conservative to keep up with the progress of the age—the increasing work of God?

Practical self-denial, virgin purity and Community of goods—hands to work and hearts to God—were the sublime teachings of our ever-blessed Mother Ann—the principles, the platform, upon which Shaker Communities were constructed. For many years the consecrated ground was untrodden by the foot of the hireling.

For many years, Shakers claimed no more of God's footstool than they could cultivate with their own hands. For many years, Shakers did not put money at usury, run in debt, nor invest in wild lands. For many years, official positions were filled with men and women who became Shakers in pursuance of their own soul awakenings.

Are official positions of late sometimes filled with the *children of the kingdom* we read of? Is the present state of things, through the logic of events, providentially preparing the way for the fulfillment of the prediction of the risen Nazarene—see Matt. 8: 11, 12—"Many shall come from the East and West, and sit down....in the kingdom of Heaven: but the *children of the kingdom* shall be cast out."

The above is not from Elder Evans—not from an official, but from an obscure individual for whose act the Community is not responsible. O. P.

THE ASSOCIATED DWELLING.

[By E. V. Neale in the Coöperative News.]

The idea of the associated dwelling seems to me capable of exciting the imagination of many people possessed of means sufficient to make possible the erection of such dwellings, of which they might share the advantages with their poorer brethren; whom, by this participation, they lifted out of the ills of poverty to the physical and intellectual enjoyments which now only wealth can command; creating at the same time around them a moral atmosphere where the coarser forms of vice would naturally wither, and leave room for the growth of spiritual flowers, rich with the fragrance of true happiness.

The social palace, with its gardens, its domestic offices, its nurseries, and infant schools, its facilities for

imparting higher instruction to the young, its infirmaries for the sick, its ready adaptation to all that can refine the taste or cultivate the intelligence, would offer a hopeful field for exertion to the benevolence which we see on all sides, dissatisfied with the emptiness of a life of so-called pleasure, and longing to do a good which it does not know how to set about doing. The social palace would offer for the capital embarked in it investments so much less perilous than the attempt to found new establishments for production; it would interfere so little with the existing modes of production; while the facilities of locomotion afforded at the present time by railways and tramways would allow so much freedom in the choice of sites for such buildings—near enough to the present industrial centers for the needs of work, and yet far enough off for the demands of enjoyment—that I cannot but hope to find in the idea of constructing such dwellings the "missing link" between rich and poor by which "the two nations" may be brought to dwell together in permanent and growing amity, with mutual ever-growing benefit.

AMERICAN SOCIALIST.

THURSDAY, JANUARY 30, 1879.

THE FUTURE OF OUR PAPER.

In launching the AMERICAN SOCIALIST, three years ago, we said: "The aim of this journal will be to make a faithful public record of the facts relating to the progress of Socialism everywhere, and to offer to Socialists of all kinds a liberal medium of exchange and discussion." How fully this pledge has been redeemed our readers must judge; for ourselves we can only say that we have labored earnestly to make it such a record and medium; and our past files certainly show that a great variety of Socialists have had free expression in its columns: Fourierists, Owenites, Shakers, Perfectionists, Icarians, Coöperators, Trade-Unionists, the Labor Socialists, etc., etc. The liberty we have exercised in limiting discussion and argument has been in the interest of our readers, and not for the purpose of giving more place to our individual opinions. This fact has been recognized and admitted even by those who hold views least in accordance with our own. We, therefore, claim that the AMERICAN SOCIALIST is not the organ of any individuals or Society, but the organ of the great Community of Socialists, and as such should be sustained by them. We have pledged ourselves to publish it until 1880, and shall redeem this pledge without reference to foreign aid. But it is proper that we should let our readers understand that thus far it has had the fortune of most journals devoted to reforms—not nearly enough having been received from its patrons to buy the blank paper and pay for the manual labor of type-setting and printing—to say nothing of the labor of editors and contributors in preparing suitable matter for its columns. At the same time we have been exposed to a continual stream of importunities from one class who ask us to publish the paper at half-price or for nothing, and from another class who ask admission into the Community as a refuge from poverty, and scold awfully at our hard-heartedness if we refuse.

This experience is not new. The Oneida Community sacrificed one hundred thousand dollars, in money and its equivalents, in publishing journals before it commenced its present enterprise; and cheerfully too, recognizing its obligation to make known to the world the results of its new departures in philosophy and experiment. But voluntary effort may of course at any time come to a voluntary termination. And we hereby give notice to all whom it may concern, in which number we especially include all Socialists and readers of our paper, that with the expiration of this fourth volume of the AMERICAN SOCIALIST we shall consider that we have performed our whole duty in this line, at least for a time. And it will be for them to say whether the AMERICAN SOCIALIST shall be continued after Jan. 1st, 1880. If they rally to its support, as we hope they will, it will go on stronger than ever; otherwise it will cease its issues with the present volume.

In conclusion, we will briefly indicate three methods by which the paper might be well sustained and without heavily burdening any one:

1. The more successful and prosperous of the Communities of this country might agree to share among themselves the expenses of its publication not covered by its receipts;

2. The Communistic plan of subscription, described in our first column, might be entered into in such a way as to create a suitable fund;

3 .Socialists who are possessed of considerable means might in the interests of Socialism make large donations for the benefit of the paper. In old anti-slavery times there were many men who gladly gave a hundred or a thousand dollars from time to time to help on the cause they had espoused. The time will surely come when similar acts of generosity and devotion will be chronicled among the Socialists.

Still other and better ways may be devised. We are not particular as to methods, so that the work is done wisely and well.

And now we leave the matter with our readers, and shall go cheerfully on with the paper, promising to notify them in due time whether the responses received are such as to warrant us in continuing the publication of the AMERICAN SOCIALIST after Jan. 1, 1880.

BIBLE COMMUNISM.

DR. WOOLSEY'S VIEW OF PENTECOST.

"A community of goods is an essential feature of Communism. What shall we say, then, when it is asserted that the community of goods in the Early Christian Church at Jerusalem, just after the death of Christ, is a sufficient reason for the rise of monachism? We say, first, that the Community was not a *close* but rather a *changing* Community, consisting of families obedient to no laws of union, no vow or other tie, save the fellowship of the gospel. Again, it was *voluntary*. No one was obliged to sell his goods to feed the poor; but, although governed by a strong public feeling, was free to follow what was right. 'While it remained [unsold] was it not thine own; and when it was sold, was it not in thine own power?' is the question of Peter to Ananias. Again, it was *local*. There is no evidence that it existed beyond Jerusalem. Among the Hebrew Christians to whom James wrote there were great inequalities of property. Paul, writing to Timothy at Ephesus, uses the words 'Charge them that are rich among you;' and the Gentile Christians were well enough off to send their contributions to the poor at Jerusalem. And, finally, it was *temporary*. When there was no center and capital any longer; when, we may add, there was no longer an immediate expectation of an end of the existing order of things in society, it turned into such general charity as is now called forth by Christian love."—*Independent, Jan. 9., p. 3, Woolsey on Communistic Societies.*

A COMMUNIST'S VIEW OF PENTECOST.

Dr. Woolsey treats the Pentecostal drama and the Socialistic phenomena which followed it as though they were mere human performances. There is no word or allusion in the above that recognizes a Divine Spirit as the immediate cause of what was done. A stranger to the account in Acts would not gather from what the Doctor says that the Apostles and their converts had any more authority or any better impulse for breaking out of the mine-and-thine routine into the unity of an enlarged family than the devotees of Popery have in forming monasteries. This seems to us (to say the least) a dry method of treatment—a low view of a wonderful matter. We prefer to go back of the forms into which society fell in that melting and re-casting, to the SPIRIT which was present in it; and find out if we can what was the social character and intention of that Spirit—whether the Communism which suddenly burst forth under its influence was or was not a fair indication of its own essential tendencies. In this way (and in no other) we may hope to settle the question as to the legitimacy or illegitimacy of Communism, and calculate its horoscope in the future of Christianity. For if the Socialism which manifested itself as the spontaneous result of the effusion of the Spirit on the day of Pentecost was a true or even an approximate transcript of the character and intention of that Spirit, and if that Spirit is the very life-blood of Jesus Christ, the essence of Christianity, a gift to humanity for all time, pressing into existing society wherever it can find or make affinities, ready to develop its characteristics more or less definitely in every "revival" and in every "convert," then all Dr. Woolsey's limitations and disparagements of its first work at Jerusalem go for nothing, except to show that in its bountiful beneficence it has also patience and wisdom to accommodate itself temporarily and even for ages to the decaying forms of human infirmity and selfishness. The fact that the snow-plow fails to break through one of these great winter drifts at its first impact, is no sign that it will not return to the assault again and again, and persist in its imperfect successes till it conquers its right of way.

In our view, as thus outlined, a thorough study of Pentecost requires, first, a study of the spiritual effusion which was the antecedent of the Communism; secondly, a study of the Socialistic character of Christ who was the personal type from which the effusion emanated; and thirdly, a study of the subsequent history of the Primitive Church, and especially of Paul's administration, to see how far the apparent departures from Communism were real, and how far they were only accommodations, like Paul's becoming all things to all men. In short, Pentecost is a pivotal problem which will not be disposed of without a new and thorough study of the whole New Testament.

WRESTING THE SCRIPTURES.

Two subjects of great importance have recently commanded general attention—Socialism and the Second Coming of Christ; and have drawn into their discussion many speakers and writers who stand high in the Protestant world. And marvelous as it may seem, it is none the less true that the part played in the discussion by these representatives of Christianity is to explain away the obvious meaning of the Scriptures—to tell what they do not mean, and especially to make it plain that they do not mean what they seem to mean. Thus Christ, who should have known better than any one else when he would make his second appearing, told his disciples that it would come within their own generation, and that some of them would not taste of death till they beheld him "coming in his kingdom." The Apostles of Christ who, next to their Master, would naturally be the best informed concerning the time of the great event, continually wrote as though it were immediately at hand; and they said, moreover, that in making known "the power and coming of the Lord Jesus Christ, "they had not followed cunningly-devised fables." But these modern divines tell us that they did, or at least that they might as well have done so; that, in short, they did not understand Christ's simple sayings, and proclaimed as "near at hand," "drawing nigh," "at the door," events that were afar off; and so are virtually responsible for all the Second Advent dupes of that and succeeding generations!

So Christ was a Socialist—a Communist, if you please—in both theory and practice. There is nothing in his teachings favoring the private accumulation of property. He neither accumulated private property himself nor urged his disciples to do so. The relation between him and them was that of practical Communism. They had a common purse as they traveled over Galilee. He was specially severe on the rich men, and counseled them, if they would obtain fellowship with him and salvation, to sell their property and distribute the proceeds among the poor. And such of his prayers as are recorded reveal a soul struggling for unity between man and man, and man and God—unity from which mine and thine should be excluded. Even his prayer on the Mount if fulfilled would make an end of the great credit system which lies at the very base of individual ownership: "Forgive us our debts *as we forgive our debtors.*" And when, upon the great day of Pentecost, the Holy Ghost came down from heaven upon the assembled disciples this tendency toward Communism was fully illustrated. Private property was at once swept away, and they lived and labored like brothers with one heart and one mind. It matters not whether this condition of things continued. The tendency, the natural effect of the Spirit of God—the Holy Ghost from heaven—was shown. Persecution arose, and the believers were scattered; and the Pentecostal Communism lost its embodiment at Jerusalem; but it was the immediate result of the heavenly afflatus, and there is no evidence that it would not have become a permanent institution of the Primitive Christian Church had the believers remained together in Jerusalem. Indeed, there continued to be signs all through the history of that church that there was much practical Communism among its members. They bore one another's burdens, and allowed none to suffer need, appointing ministers to make collections for the saints among all the prosperous believers.

Then Paul, the ripest development of Christianity, the chiefest Apostle, the one who most fully devoted himself to the perfection of Christ's work, was, like him, a practical Communist—accumulating no private property himself, and doing all in his power to introduce the Communistic spirit—the spirit that expresses itself in mutual aid and service, and in sharing one another's burdens—among all the Jewish and Gentile churches.

And still the effort is made, and that by the highest representatives of the popular churches, to show that the Bible, and especially the New Testament, is not on the side of practical Socialism; that the plain sayings of Christ, the Evangelists and the Apostles, do not mean what they seem to mean; that the Pentecostal affair was a temporary, exceptional thing, and not at

all important as showing what Christianity requires of Society; that the personal examples of Christ and Paul are of no significance; and that, in short, if Christ and his Apostles were to materialize themselves and return to earth they would not disturb the old relations of competism and selfishness; but would indorse the existing arrangements of society as on the whole the best that could be made, needing perhaps here and there some slight modifications, where selfishness has been too overreaching.

It is not surprising that a cry is ascending from the heart of mankind to heaven for a religion that shall save men from selfishness and embody itself in institutions that are truly Christian.

COMMUNITY ITEMS.

ONEIDA.

—The ice-houses are filled from floor to roof.

—We are receiving good orders for fruit, traps, etc.

—The demand for blooded-stock has been uncommonly lively this month.

—Two of our stock-men attended a meeting of the "Ayrshire Breeders' Association" which was held at Utica on the 16th. They gave an interesting report of the deliberations of that assembly.

—One of the biggest holes in our pocket has always been the breakage of crockery. The complex household demands stronger materials than are necessary for the simple family. Perhaps the new LeBaste ware is an invention for our relief. Anyhow, we are trying it.

—If you have steam and ice you can get along without rain for a good while. The farmers have been drawing many loads of ice to the soft-water cisterns, besides depositing an immense glacier in the quadrangle for the use of the boilers. The laundry superintendent says she can stand it now till spring.

—Our fruit superintendent reports the exposure of a swindle in canned corn. A customer in Indiana wrote the other day to know what the following advertisement in a local paper meant:

"A BARGAIN.—We place on sale this week an invoice of the Oneida Community's celebrated 'Camden Corn,' which we offer," etc.

He was answered that we knew nothing whatever about "Camden Corn," and that we should be grateful if he would expose the fraud. Several papers containing the following announcement soon reached us:

"SWINDLE IN CANNED CORN.

"The Oneida Community Camden Corn advertised in this city is a swindle. They do not put up any Camden Corn, and the above goods are sold on their reputation. The Oneida Community Canned Corn has their full address on their labels. Persons should beware of this swindle."

—We have for a long time conducted our meetings according to the following routine of calls: 1, Business; 2, News; 3, Correspondence; 4, General Remarks; 5, Singing. We are now trying a new system of calls which is subject to continual change. Here is the present form, and you will perceive that we have somewhat broadened our meeting platform: 1, *Business.* This gives an opportunity for all sorts of notifications, such as changes in departments, the closing of the Turkish Bath for repairs, etc. 2, *Orders.* This draws from the heads of all the different manufacturing departments the orders received in the day's mail for fruit, traps, chains, spoons or silk. 3, *News.* This is a call for a report of what is going on in the outside world as reflected in the daily papers. 4, *Outside Correspondence.* This is composed of letters from subscribers to the SOCIALIST, from persons wishing to join, and others interested in Communism. 5, *Home Correspondence.* This includes the Journal and notes from Wallingford, and letters from members of the family relating to personal matters. This call gives an opportunity to those who are diffident about speaking in public, to discourse on any topic which they wish to bring to the consideration of their associates. Those also who have something to say, but prefer to remain *incognito*, can now put in their word. 6, *Experience.* Faith testimony and simple stories of victory over disease or temptation are here in place and always interesting. 7, *Spiritualism.* Marvelous phenomena are expected in answer to this call. 8, *Declamations, Recitations or Dissertations.* Any one who has committed a poem, an essay or anything in that line, can now have the floor. 9, *Lectures.* Ten-minute discourses for the purpose of illuminating a recent discovery in science or question in politics are in order. 10, *Galleries.* This call is a notification to singers and instrumental performers that their inspirations are desired. Have you a tender duet or sentimental solo which might be enhanced by distance and obscurity, now is your chance to go forth in music. 11, *Children.* Here is a fruitful field, because anything that the children do is sure to be entertaining. They recite little pieces, sing and dance and otherwise amuse us. 12, *General Remarks.* This explains itself. 13, *Singing.* This refers to the congregational hymn, with organ accompaniment, which usually closes the hour.

—We have been looking over our paragraph on the advancement of women in our meetings—which appeared in the SOCIALIST of Jan. 16th—and we see that what we wrote there might not only not be understood at all, but that it might even be quite misunderstood,

"Which the same we would rise to explain."

We spoke of ourselves too much after the manner of a certain class of persons who, on a two-days' acquaintance, refer to their grandmother's aunts and the rest of their numerous kindred with as much familiarity as though you had intimately known them since the days of Noah. If any one imagined, after reading said paragraph, that we have had any conscientious scruples about putting women forward in our gatherings, or that they have been in any way repressed in regard to speaking there, or indeed that this is the first time they have been employed as public readers, he has fallen into a most egregious error, from which we will hasten to extricate him. The fact is that since the founding of the Community frequent attempts have been made to induce the women to take an equal, if not a more conspicuous part, than is given to men on such occasions. During all the years that we lived in the old wooden house where the assembly-room was no larger than an ordinary drawing-room, women were always readers of correspondence and frequently of the books which were offered for general entertainment. It was only until after we moved into the brick mansion and held our meetings in the present large Hall that the idea of women being any less prominent in such gatherings than men ever entered our heads; and it came about in this way: The construction of our Hall for acoustic purposes is perhaps not the best. At any rate it soon became a question whether women could be heard well enough there to make long-continued listening entirely agreeable. The men, even, were often assailed by cries of "Louder! louder!" and, of course, under such circumstances the women soon subsided into that large class of respectable individuals, represented by both sexes, who make brief and occasional remarks. We stupidly assumed that our readers were aware of all these facts, and hence the lamentable opacity of the paragraph in question. Now, just what we are about is this: We are making a fresh effort—perhaps for the fiftieth time—to induce the women to not only recover lost ground but fully occupy their true places in our family meetings. The cause for special remark on this effort was in the fact that our manager has this time taken the matter in hand in that thorough, systematic and long-purposed way of his which is sure to overthrow ordinary mountains and produce a permanent change at last. It is perhaps needless to add that the women have always stood side by side with the men in positions of business responsibility—holding places requiring financial ability and masculine management; and it has only been in the one matter of "speaking in meeting" that they can be said to have been at all behind the times.

CORRESPONDENCE.

Icaria, Jan. 23, 1879.

EDITORS AMERICAN SOCIALIST:—It may be of some interest to your readers to know that the Icarian crisis is coming to an end. The settlement of our contentions has been left to the decision of a board of arbitrators, who are to determine the rights of each and every member of the late Icarian Community, and to make an equitable division of its property, both real and personal. Three disinterested neighbors have been chosen by mutual consent of both parties, and a contract, signed by all members of Icaria, binding them to the decisions that the arbitrators are to render, has been remitted to the latter. The arbitration contract was signed on the 14th inst., and as soon as the mediators were qualified they proceeded to take evidence from two delegates appointed by each party to defend their respective interests. As the matter is somewhat complicated, and there being great interests involved, it may take several days yet to conclude their task; but we all hope that before this month is ended the proper transfers and conveyances of title will be ordered by decree of the Circuit Court of our county.

At the first session of the board of arbitrators the delegates of the progressive party moved that the years of service in the corporation should be taken as a basis for the division of the estate; that the longer a member had served, since he was 16 years of age, the more property he should receive as a remuneration; and that no improper discrimination should be made between the sexes—a woman's labor being, in its line, fully equal to that of a man. This suggestion was at once adopted by the board, and the winding up is going on accordingly.

EMILE PERON.

Bakersfield, Cal., Jan. 10, 1879.

EDITORS AMERICAN SOCIALIST:—We have the coldest weather we have ever known here; ice every night for over a month.

"Count the Cost," in your No. of Dec. 12th, is good, but the idea that Coöperation should precede Christian Communism is in opposition to our first example, also to the first principle of true Christian Communism, which is such a realization of true Christ-love within that we are willing to obey the injunction of Jesus, to the young man, "Sell all that thou hast, take up thy cross, and follow me," and to the fishermen, "Leave your nets, and follow me." This is nothing like Coöperation for preparation. The work is to love and serve the Lord thy God with all thy might, strength, etc., and in doing this thou wilt love thy neighbor as thyself. If we fail, it is because the work of God is not truly being done within us; it is *there* we should look to see what the difficulty is, not to our brother; so let all *count the cost* to give up all the world, crucify the external man, if need be, and suffer persecution for Christ's sake. Are we willing to do all this without murmuring? If not, let us keep out of Communism, but Coöperation may be of use whilst unable to risk all for a true life.

I. B. RUMFORD.

CHEAP BINDING FOR JOURNALS.

Clinton, Pa., Jan. 22, 1879.

EDITORS AMERICAN SOCIALIST:—Having some years ago contrived a cheap and substantial binding for periodicals which I wished to preserve, and having since met with no better cheap plan, I offer a description in detail. If you see proper to do so you are at liberty to lay it before your readers. Doubtless some of them will be glad to learn in these hard times of a good way of preserving the AMERICAN SOCIALIST and other papers which involves no special outlay.

Take copper-wire, about No. 22, and two sticks made about ¼ inch square and in length within an inch or two of the length of the paper, which may easily be whittled out with a pocket-knife if no better tool is at hand, and may be of pine or any other wood. Fold each paper properly; then pencil-mark one of the sticks—say a mark in the middle and one an inch or so from each end; use this as a guide; place it in proper position along the back of each paper (by being careful a number of papers can be placed together and punched at once); now with an awl or small blade of a pocket-knife punch a hole by each pencil-mark and about ⅛ inch from the back of the paper. All thus punched, take three pieces of copper-wire four or five inches in length, slip them through the holes, place your sticks in proper position, one on each side along the back of the volume, then with a pair of pinchers draw the wire tightly around the sticks and twist the ends securely together, taking care not to twist them off. This makes a very secure binding at a cost of less than a penny in cash for wire.

If covers are desired, cheap card-board or any plain strong paper will answer. Trim the volume neatly, and your work is done. If any one has a better cheap plan let him bring it to the front and show it up for the benefit of all.

B. V. E.

HONOR TO WHOM HONOR IS DUE.

Paola, Kans., Jan. 15, 1879.

EDITORS AMERICAN SOCIALIST:—In your issue of January 9th I noticed the report of a case of healing by prayer, with which I was much pleased, and first, because credit was given to the source of all healing power for the cure performed; 2d, because of the patience and faith of the sick one to continue in prayer day after day for seven days.

How much we need such patient waiting upon God, to place or center our attention upon him long enough to receive the blessing. If we would only free ourselves more from outside distractions and give him our attention, would we not be richer at least in spiritual things? And for this I fully realize that we need the help of Communism. But I have found that Christ means what he says in these words—"Therefore I say unto you, what things soever ye desire when ye pray, believe that ye receive them and ye shall have them."

A day or two since a wave of disease swept over me with unusual force. In a short time I seemed sick from

head to foot with fever and much aching; but a day of fasting, with what reflection I could command (as I felt too bad to sit up or hardly think at all), found me very much better the second day, though suffering some from a severe cold all day, and at night about 12 o'clock I awoke feeling very badly—my head oppressed as though a band were drawn tightly around it. I now turned my attention directly to Christ for help, and the band seemed broken; my head was almost entirely relieved; and this morning I feel well, with only slight symptoms of a cold left. Thus what seemed the foreboding of a run of fever of at least twelve or fourteen days is cut short in two days; and to Christ, the Great Physician, is all honor due.

I have many times had similar experience in myself or children, and have felt strengthened and encouraged to turn in faith toward God, for help; but in my prayer last night the question arose—"If I am cured, how can Christ be honored by the testimony? for the churches will hardly receive it, and people will generally look upon it as wild fanaticism." Then came the thought that I might give my testimony to the SOCIALIST, and if the editors think best to publish it, are there not others whose testimony and confession would strengthen and encourage both themselves and others to make higher attainments in spiritual life, till selfishness shall be conquered and Christ have room within them to work out full salvation of both soul and body? But as a help to this we need Communism; and that reminds me of that good article in the last SOCIALIST, "Prime Elements of Socialism." It seems to me the best thing on Communism that I have seen for a long time. We would like to add our mite to the union of the Church and Family.

Yours in bonds of Christian love,

LUCY S. P. HAWORTH.

STORY OF CÆDMON.

English literature had its birth in inspiration. Its earliest singer was Cædmon, the "father of English song." The story of Cædmon is told as follows in Green's "Short History of the English People:"

In 664, "When missionaries were converting the peasantry of Northumbria to the Christian religion, many monasteries arose. They were not bound by the strict ties of the Benedictine rule, but gathered on the loose Celtic model of the family or clan around some noble and wealthy person who sought devotional retirement.

"The most notable and wealthy of these houses was that of Strenoshalle, where Hild, a woman of royal race, reared her abbey on the summit of the dark cliffs of Whitby, looking out over the Northern Sea. Whitby became the Westminster of the Northumbrian kings; within its walls stood the tombs of Eadwine and of Oswi, with nobles and queens grouped around them. Hild was herself a Northumbrian Deborah, whose counsel was sought even by bishops and kings; and the double monastery over which she ruled became a seminary of bishops and priests. The sainted John of Beverley was among her scholars. But the name which really throws glory over Whitby is the name of a cowherd from whose lips during the reign of Oswi flowed the first great English song. Though well advanced in years, Cædmon had learned nothing of the art of verse, the alliterative jingle so common among his fellows, wherefore being sometimes at feasts, when all agreed for glee's sake to sing in turn, he no sooner saw the harp come toward him than he rose from the board and turned homeward. Once when he had done this, and gone from the feast to the stable where he had that night charge of the cattle, there appeared to him in his sleep one who said, greeting him by name, 'Sing, Cædmon, some song to me.' I cannot sing, he answered; 'for this cause I left the feast and came hither.' He who talked with him answered, 'However that be, you shall sing to me.' 'What shall I sing?' rejoined Cædmon. 'The beginning of created things,' replied he. In the morning the cowherd stood before Hild and told his dream. Abbess and brethren alike concluded that 'heavenly grace had been conferred on him by the Lord.' They translated for Cædmon a passage in Holy Writ, 'bidding him, if he could, put the same into verse. The next morning he gave it to them composed in excellent verse, whereon the abbess, understanding the divine grace in the man, bade him quit the secular habit and take to monastic life.' Piece by piece sacred story was then thrown into Cædmon's poem. 'He sang of the creation of the world, of the origin of man, of all the history of Israel; of their departure from Egypt and entering into the Promised Land; of the incarnation, passion and resurrection of Christ, and of his ascension; of the terror of future judgment, the horrors of hell-pangs, and the joys of heaven.'

"To men of that day this sudden outburst of song seemed a thing necessarily divine. 'Others after him strove to compose religious poems, but none could vie with him, for he learned not the art of poetry from men, nor of men, but from God.'"

THE STAGE AND THE PULPIT.

[From the World's Report of Anna Dickinson's Lecture.]

The greatness of the stage she holds to be proved by the fact that it lives at all; its powers for benefiting, teaching and elevating mankind she holds to be unequalled. Of its combat for supremacy of influence with the press, she has but a word to say, and that in favor of the stage; but comparing it with the pulpit, doubtless because the pulpit has been its enemy, she hurls the weapons of eloquence, argument and appeal with all the vigor she possesses. "The pulpit," she says, "has not in any sense the same influence on the lives of men that the stage has, and I will venture to say in many respects the influence is not as beneficial. Enter some of the great churches. What do you find? A man giving to his hungry listeners a stone when their piteous faces are begging for bread, or else, as is more often the case, a disappointed congregation asleep. Where are the poorly clad and dirty men and women—the ragamuffins? Ah, their clothes are not in keeping with the richly-cushioned seats. If one happen to straggle in, he is put out by the servants of Him who was no respecter of persons. What are our churches for? Are they to enlighten and instruct the public? They seem to be such sacred places that the very atmosphere has to be hermetically sealed six days in the week to be breathed over again on the Sabbath. Why don't they make the churches pleasant places where the people love to go? The poorest minister can draw a congregagation any night if he preaches in a theatre. Why? Because the people love the place. They've had good times there. No doors are ever closed to the poor and ragged here. All may enter and learn. And what lessons are taught! Where can you find a sermon or a book that will tell the story of the suffering poor as it is told in the 'Long Strike,' and I wonder what sermon could be preached that would point out as graphically to parents the wickedness of bringing up their children as mere dolls as it is pointed out in 'Frou-Frou.' It belongs to Paris, does it? No; it belongs to Murray Hill. And where is the sermon founded upon these words, 'Let him that is without sin cast the first stone,' that can equal that awful, bedraggled play of 'Camille.'"

In this manner, and from every conceivable charge, Miss Dickinson for an hour and a half defended the stage while the audience loudly cheered her.

WOMAN'S TOPICS.

One of the successful miners of Nevada is a woman, Mrs. Murphy, wife of Foreman Murphy of the Alexander Mine.

It is proposed to raise $40,000 with which to endow a professorship in the Syracuse University, to be filled by a woman.

Miss Eva Chandler, of La Porte, Ind., has been made professor of Mathematics at Wellesley College, Mass. She is a graduate of Michigan University.

Miss Strickland of Omaha, an accomplished daughter of the late Gen. S. A. Strickland, is a candidate for the position of engrossing clerk of the house of Representatives.

While Mrs. Scott-Siddons was visiting the Sandwich Islands recently with her husband, one of the natives became so enamored of her that he offered her husband a large bunch of bananas for her, and seemed surprised that his offer was not accepted.

Victoria C. Woodhull is now in England, and is announced to lecture in St. James' Hall, one of the largest Halls in London, on the 21st and 28th of February and the 7th of March. The subject of her lectures is—The Human Body the Temple of God. They are based on the following passages from the New Testament:

"Know ye not that ye are the temple of God?"

"If any man defile the temple of God, him shall God destroy."

"What? know ye not that your body is the temple of the Holy Ghost?"

A lady contributor to *Mind and Matter* says:

"Stirpiculture is a subject that receives so little attention at the hands of the scientists and philosophers of the present age, that we are led to consider it of minor importance, or of no importance whatever. The improvement of the human race is the acme which every student of nature and her divine laws should strive to attain. If the improvements in the animal and vegetable kingdoms are so vast, and such grand results are attained by improving the conditions for development, and by the finest selections for propagating, why will not results to be attained by stirpiculture be equally desirable? Think of the earth, peopled with a race of perfectly developed men and women, mentally and physically, and compare them with the present status of mankind. Let your imagination soar to the lofty heights of music, and the achievements to be outwrought in the arts and sciences; and the achievements of to-day pale before the grandeur of the picture presented to your view."

The question is often asked us, Do the inventions of women ever amount to anything? From our long experience with inventors of both sexes, we conclude that a larger proportion of inventions patented by women prove useful and profitable than those of the sterner sex. We see by the New York *Sun* that the Metropolitan Elevated Railway Company has selected a device, from the many that have been under consideration, for lessening the noise of the trains, and that it is the invention of a Mrs. Walton, of this city. The plan consists of boxing the rails in a mixture of sand, tar and cotton, and has been under test for two months on several blocks of the road in Sixth avenue. The ringing of the wheels on the rails, which makes a large part of the objectionable sound, is considerably deadened. She gets, according to the *Sun*, $10,000 for the use of her invention on the Metropolitan line, and the company is to control its adoption on other roads, paying her a royalty.—*Sci. Amer.*

The Springfield *Republican* has this pleasant paragraph about the Princess Louise:

"Natural bents of mind were encouraged in the Royal household, and that of Louise was toward art. She has developed a pretty faculty in that way, and has exhibited pencil and crayon work and sculpture in a small way at the Royal Academy. She founded the school of art needle work at South Kensington which has grown so famous, and visitors to the Centennial will remember the embroidered satin curtains and other handsome specimens of her own work which were part of the exhibit of that institution in the Women's Pavilion. Her culture of course extends into music and languages and other matters, but this is her speciality. Moreover she has given practical attention to works of charity, and particularly to the Victoria Hospital for children in London, which has a 'Louise ward;' and it is pleasantly related as an instance of her vigilance in its oversight that, observing on a recent visit a badly swept floor, she got a broom, pinned back her gown and proceeded to sweep it herself."

The Princess is said to believe in woman suffrage and other reforms.

WOMEN AS PRISON MANAGERS.

Ex-Gov. Rice of Massachusetts thus speaks of the experiment making at the Sherborn Woman's Prison in that State, which is entirely managed by women:

"If you want to know how the experiment succeeds, go up there and see nearly five hundred criminals, some of them the very worst characters that we have ever had sent to the houses of correction or any other prisons, and see them in a state of perfect subordination, and officered and controlled and directed entirely by three or four noble women and their assistants. Visiting the prison with an embassador from Europe, that distinguished gentleman said to me, as he was walking through the prison: 'Where is the force, where is the power, that controls, orders and governs this great and novel institution? I see no force. I not only see no garrison, but I see no police, I see no men, and suppose a difficulty arises, how is it to be overcome? What is the secret that has already overcome, and that keeps this prison in a state of subordination?' I said to him: 'Sir, not only is this prison new in its organization, not only is it substantially new in its ideal, but the power that is within it is new as a supreme power in a prison, and it is the great power of love, which is the controlling power in all human hearts; and that power of love which is exhibited on the part of the officers of the prison wins the admiration and the affection even of the dull-minded and cold-hearted criminals that are within its walls. It is worth something to have ascertained that fact, that there is a power in the human heart, no matter how degraded it is, which cannot resist the perpetual outpouring of the law of love. It must respond, and we have shown in the woman's prison that it does respond. The prison cost three hundred thousand dollars; but it is of more than three million dollars value to the people of Massachusetts and as an example of humanity to all mankind."

CHAMBERS' CYCLOPEDIA OF ENGLISH LITERATURE.

We have received Volume 1, of the "Acme edition" of this excellent work, just issued by the AMERICAN BOOK EXCHANGE, 55 Beekman street, New York. It embraces the history of our literature from the earliest period to the times of Queen Elizabeth, with lives of all noted authors and choice specimens from the writings of each, from old Anglo-Saxon scraps by Cædmon, Alfred, Canute and others, which need and are furnished with a translation, to Shakspeare, Ben. Johnson, and others of that period. All who are interested in the growth of English literature will welcome this new edition of a standard work for the following reasons: It is printed in a clear type, is handy in form, and is wonderfully cheap. The entire work, in eight volumes, numbering over 3,200 pages, is offered, in paper binding, for $2.50; cloth, $3.50; or half morocco, gilt top, $5.00. These prices are, however, only for those who subscribe, during February, for the eight volumes, which are to be issued one at a time, at short intervals. With each succeeding volume the price of the sets will be raised 25 cts. Specimen pages, showing size, style, type and paper of the entire work, will be sent free on request by the AMERICAN BOOK EXCHANGE. To those who would like to examine it, volume one, 416 pages, which is complete in itself, will be sent, postpaid, for the following nominal prices: in paper binding, for 20 cents; cloth, 35 cents; half morocco, gilt top, 50 cents. We can hardly imagine how so well made a book can be sold for such prices; the publishers say it is because they sell only to subscribers direct, for cash in advance, instead of giving dealers and agents the usual 50 or 60 per cent. discount.

Those of our subscribers who prefer to order complete sets of this work (not single volumes) through us, can do so, sending the cash in draft, P. O. money-order, or in registered letter. The only condition is that the orders

shall be sent in at once, as the above prices will only hold a short time.

Address, F. WAYLAND-SMITH,
Oneida, N. Y.

RECEIVED.

CONVERSATIONS ON THE CURRENCY. By Edward D. Linton and George V. Drury. Philadelphia: Henry Carey Baird & Co. 1878.

MARRIAGE, AS IT IS AND SHOULD BE. By Annie Besant. With a Sketch of the Life of Mrs. Besant. Edited by Asa K. Butts. Asa K. Butts, Publisher, New York. 1879.

A REPLY TO ROSWELL D. HITCHCOCK, D. D., ON SOCIALISM. By a Socialist. New York: Charles P. Somerby. 1879. pp. 67. Paper 25 cts.; cloth 50 cts.

THE POOR OLD TRAMP. Words and Music, by Will. L. Thompson, Author of "Gathering Shells from the Seashore." East Liverpool, O., Published by W. L. Thompson & Co.

ONE THING AND ANOTHER.

The new Pension Bill will become a law. "There are millions in it."

The Indians get their tomahawks and scalping-knives from Massachusetts.

"Who will mourn for Logan now?" He is going to be our Senator from Illinois.

It is only women and "the gifted few" who can enjoy life and poor health together.

Messrs. Sharpe and Jennings, two young Mormons, are about to enter Harvard College.

A syndicate has been formed to place the 4 per cent. bonds upon the London market.

Our foreign consuls will be required to send home market-reports from their respective stations to govern the custom-house officers in this country.

Sitting Bull wants to come home with his 15,000 Indians and "live on the old man" at Washington. It is reported that he has crossed the frontier.

Ashburton Webster, the grandson and last male descendant of Daniel Webster, died of consumption in New York City on the 22d, where he was stopping for his health.

If Congress dares to make a law that will prevent a bigamous fellow from sitting on a jury then you may look out for a great deal of heart-ache and some heart-break in Utah.

That mean little doubt as to the legitimacy of Lincoln's birth has been strangled at last. His father and mother were all right, and they didn't go ahead until they were sure of it.

The Court of Commissioners of *Alabama* Claims will be reöpened long enough to dispose of the balance of that Geneva Award. No underwriters or insurance companies need apply.

Our Southern brothers still find it very easy to think that the Federal courts and officers are trespassing on their State rights. Alabama thinks she is aggrieved, and Virginia knows that she is.

The French company that is going to make a railroad from Joppa to Jerusalem has just sent out four engineers to make a final corrective survey of the route, preparatory to breaking ground.

The American Colonization Society has since its formation aided in giving 21,001 colored persons homes in Liberia. Of them 5,722 were Africans captured from slavers and sent there by the Government.

The Superintendent of the Northern Indian Normal School lately tried the experiment of putting copies of fifty different newspapers in his reading-room, and he found that it improved the gab of his embryo teachers.

Louisiana has a population between 800,000 and 900,000; and in view of this the Democrats will undertake to belittle the fraud and violence in that State by making it appear that it was all done by less than a hundred men.

The year 1878 saw the end of the Bankrupt Law, and in that time there were 1,571 more failures than in 1877. The excess of liabilities amounted to $40,000,000. The Western States furnished 680 of the increase of failures.

Clarkson N. Potter, of New York, and General Bragg, of Wisconsin, both Democratic members of Congress, have dismayed and angered their Southern brethren by coming out flat-footed against all those impudent Southern war claims.

The New York Board of Charities says the property held in that State for charity paupers amounts to $34,000,000; the receipts during the past year were $8,000,000; the average number of persons under care, of all classes, was 43,712.

Why don't you Republicans mention that Convention of Northern settlers in the South which met at Charlotte, N. C., and passed twenty-nine resolutions, all to the effect that the South is good for sheep, is a little shiftless, and not wholly bad after all?

A new railway on foot uniting the United States and Mexico. The road which has been proposed would run from Austin, Texas, to Topolovampo, a newly-discovered bay on the west coast of Sinaola, Mexico, about midway between Mazatlan and Guaymas.

About an hundred and eighty Cheyenne Indians broke away from their "corral" somewhere near Fort Robinson, Neb., lately, and took to the prairies. They fought and fled till a large part of them had to be run into holes and shot down like so many ugly cayotas.

"Gambetta's office in the Chaussée d'Autin is like a department of State, and he is," says a correspondent of the *World*, "better served by his unpaid agents in every city, town and hamlet in France, than the Minister of the Interior by all his prefects and gendarmes."

General Grant isn't a literary fellow—he is just a soldier, grim and fond of his cigar and cups. When they showed him their ancient MSS. at Trinity College, Dublin, he paid no more attention to the precious parchments "than if they had been a row of old boots in a pantry."

Bill before Congress to scuttle the Burlingame Treaty of 1868, and prevent any vessel from bringing more than fifteen Chinese to this country at one time. Under that treaty the Chinese can come into this country in shoals; but there are folks who say that a solemn treaty cannot be set aside by an act of Congress.

Dr. Vanderpool, the Health Officer of New York, says that we have got to swab out and disinfect Havana before we can hope to be free from the invasions of yellow fever. From the 9th of June to the last of September there was not an interval of three days when the bay of New York was free from that pestilence.

The Hampton Institute, Virginia, has twenty-nine Indian boys and girls, besides 250 negroes of both sexes. The young savages are first cropped, scrubbed and deprived of tobacco; then begins the task of getting ideas into them and teaching them to work. The object is to prove that a dead Indian isn't the only kind of good Indian.

The Potter Committee will proceed to roll up the bottom of its pantaloons and wade in to investigate the cipher telegrams: $10,000 have been appropriated for that little chore. Better give it to the widows of the poor workingmen, says General Butler, and then he offers his collection of 741 cipher telegrams to be translated and printed.

England raises thirteen per cent. of her revenue by direct taxation, France twenty-five per cent., and Germany forty-five per cent. It is this fact that makes the revenue question in Germany so ticklish and compels Bismarck and his statesmen to go to work and devise a tariff that will "give down" some milk for his army and orphans.

The people of Trenton, New Jersey, don't think it any honor to have that critter called a student yelling along their streets at midnight and singing about his Kitty Jane. The other night twenty young gentlemen from Princeton College tried to make Trenton happy in their peculiar way, and the police showed their lack of appreciation by arresting the noisy batch and locking them up and then fining them $3.85 apiece.

The Bulgarian Assembly of Notables is now in session, and will proceed to elect a Prince to rule that country. The agents of Russia are supposed to have their hands upon all the stops and keys. Meantime the Russians are in no hurry to remove their troops from Adrianople. The *Golos*, a St. Petersburg journal, admits the fact of British sovereignty in Afghanistan. It also predicts that England will do what she has untertaken to do in Asia Minor.

The American merchants visiting Mexico have been well received. They have been provided with a spacious building for the display of their goods. It is to be hoped that the Mexican, half Indian and half Spanish, in jacket and sombrero, will now get down from his deep saddle long enough to look at our things and come to the conclusion that he must have a great lot of Yankee notions. President Diaz is spoken of as a very strong man and honest.

George S. Hillard, an author well known to the readers of the *Atlantic*, died at his home near Boston, January 21st. In his early life he was the law partner of Charles Sumner, and was in those days considered quite the equal of Mr. Sumner in scholarship and his superior in forensic ability. He had, however, the genius for always getting on the unsuccessful side, while Sumner knew how to sacrifice present popularity for the greater success. Mr. Hillard's best work is the "Life of George Ticknor."

When a State proposes to spend $12,000,000 on its capitol it ought to have a work of art that will thoroughly exhaust the lofty genius set to conceive its plan and give it birth. New York will have to spend between four and five million dollars more on its State-House before it is finished. And when done, says the *American Architect*, we shall "have a work of vigor, individuality, and artistic power, which, in spite of a forced conformity to an original scheme that does not suit with it, and that involves many short comings in the final result, will give it a place of permanent honor."

Mr. Oliver, a member of Congress from Iowa, is either a very extraordinary savant or else a very common sort of ass. He has introduced "A bill to reform the Gregorian Calendar and establish a uniform measure of time." But let him show, if he can, that the years do not waltz around to time and tune and always come back to the right spot among the stars—may be a little short this time and may be a little beyond the next, but in the long run always on the very dot. This legislator wants to have Congress dole us out 365 days a year for four years and then give us 377 days on the fifth. Iowa him a dab for naming the thing.

Mr. Conkling has been unanimously reëlected to his place in the Senate. He has again carried his committee with him in opposition to the New York Custom-House changes, and the nominations of General Merritt and Mr. Burt have been reported adversely. Arthur and Cornell, the suspended officers, are supposed to have met the reasons given for their removal. This collision between the President and the Senate in its executive capacity is one that has always been possible from the nature of the constitution; but it is neither pleasant nor above suspicion so far as the attitude of Republican Senators is concerned. If the Senate is simply protecting officers whom it has made its own by confirming their appointments, then its position is dignified. If, however, this is only a struggle on the part of the Senators to seize and keep the appointing power for their respective States, then the less sympathy we give them the better.

Connecticut has spent her millions on a State-House, and here are the best two things which the art critic of the *Tribune* has to say about it: "As for what we may be permitted to call the house-keeping arrangements, the provisions for creature-comfort, they are so complete and ample we shall be much surprised if the arts of domestic life do not take an immense impetus in Connecticut from the example set in her capitol. Cloak-rooms and toilet-rooms, barber-shops, elevators, kitchens, restaurants; there could not be more comfort and convenience if a woman had contrived it all." The State, thinks critic, has tried to get too much art for its money. "But one really good thing it has secured—the carving on the tympanum of the central arch of the northern portico, representing the famous Charter Oak. This work, executed by Count Zalewiki, of New Haven, is a really delicate, spirited and decorative piece of sculpture, a portrait subordinated to the limitations of art, yet delightfully retaining its individuality; exactly such a production as a mediæval artist would have put before us, and yet essentially nineteenth century in its way of telling the truth. We never had the pleasure of hearing this sculptor's name before, but if this is in the spirit he always works, we heartily wish he could have had some of the interior carving intrusted to his hands."

Edward Everett Hale said this lately to the gentlemen who write for the newspapers: "I do not think the press is wielding more power, or so much, in this country as thirty-five years ago. Opinions expressed in newspapers do not govern men so much as they did when I was in college. It often happens to you when you meet one of those brilliant young men on the press who write an article to-day on the Afghan war, to-morrow on the ministry of France, then on the proper channel north of Siberia and south of Nova Zembla—it happens that you ask him what is his personal opinion in regard to any subject, what does he think of the guano islands or Lord Beaconsfield, and he will answer: 'Do you mean what is my opinion, or the opinion of my journal?' That is a pretty satire. If a man has sold his soul so completely that he does not care whether he fights with Eugene, Marlborough or Saxe, with Rupert or Cromwell, that man has fallen pretty low down. It is pretty bad to be engaged on Tuesday writing up a revival, and then engaged on Saturday on another paper writing it down. That, gentlemen, is a thing that we have all got to bear in mind. The press of this country has been losing influence for thirty-five years, because the opinion is gaining that writers have sold their swords, and will write for the *Tribune* to-morrow and the *World* to-day; for the *Tribune* will pay $11 where the *World* pays $10."

France has passed safely through her late Ministerial crisis and become a trifle more Republican than ever. The resignation of the Ministry is no longer thought of. The late ministerial declaration was very unsatisfactory to the Left, and in view of the violent claims of the extreme Left, it was doubtful whether the Ministry would secure a vote of confidence. The Left demanded that the administrative and judicial staff should be made to work more and more in the interests of the Republic and the Republicans. In this emergency it was a question what Gambetta, the great Republican behind the Ministry, would do. If he should go with the Left against the Ministry he would have to come forward and take office—a thing for some reason quite inexpedient for him to do. If he should side with the Ministry he might be trampled under foot by his party. His tact was shown by M. Dufaure, the President of the Ministry, admitting that there was some justice in the demands of the Republicans, and by his showing that a great many changes have been made in the police and magistracy to bring those arms of Government into unison with the Republic. Thereupon Jules Ferry, of the extreme Left, offered a vote of confidence in the Ministry, and it was adopted 223 to 121. If France were not France, it would perhaps not be necessary to notice such an affair as particularly interesting.

William F. Apthorp discusses "Musicians and Music-Lovers" in the *Atlantic* for February. "The ordinary music-lover," says he, "in speaking of music, is eager to fix his impressions by the aid of metaphors and similes taken from the other arts, or from every-day life. The musician speaks of the entrance of themes, modulations, trombone passages, and the like. A certain great German pianist, in speaking of Joachim Raff's Im Walde symphony, said: 'Oh, that setting in of the gray morning twilight in the *finale* is overpoweringly impressive.' That is the only time in my life that I ever heard a musician speak of music in such fashion. * * * A musician, after listening to a great work," merely for the sake of musical enjoyment, "does not, as a rule, care to have it repeated. If he sees the same work on the programme of a concert on the following day, it will probably not attract him more than any other piece of equal merit. But his enjoyment of the composition lasts him a life-time; it increases with every successive hearing, if the performance be a good one. The work is a well of delight to him that can never run dry. But when the ordinary music-lover hears a piece of music that particularly pleases him, he generally wishes to hear it over again; he will listen to it day in and day out, until he gets thoroughly sick of it, and never wishes to hear it more. He sucks and sucks at his musical orange until there is nothing left but the dry peel, and then throws it away."

Mr. E. V. Smalley, the special correspondent of the New York *Tribune* at the South, continues to pour in the facts concerning the intimidation of black Republicans at the late election in Louisiana. In a recent letter he touches on that chronic state of fear in which the South has always existed—a fear of negro insurrection and violence engendered in the old times of slavery. We have all along credited the Southern character for its high-toned bravery. It may prove remarkable only for its desperate and cruel cowardice. Mr. Smalley writes: "Such, however, is the dread of a negro-rising in the South that the mere rumor that armed negroes are assembling is enough to convulse whole counties with terror and fury. This fear is wholly irrational. The negroes never did rise. There is no instance on record in the Southern States of their banding together to attack the whites. During the war, when the negroes knew that their freedom depended upon the defeat of their masters and had every motive for insurrection, the families of the whites were left entirely at their mercy. They raised the crops to feed

the Rebel soldiers and guarded their families with dog-like submissiveness and fidelity. In all the four years of rebellion there was not a single case of negro insurrection or outrage. And yet, in spite of the lessons of experience and of history, there is not a single neighborhood where the blacks predominate largely in which the mere rumor of a negro revolt will not produce a panic among the whites."

In the *Atlantic* for February an anonymous writer gives us, in "The Career of a Capitalist," an outline history of one of our natural leaders and captains of industry, one of the true capitalists, in short, men who have scarcely ever touched their hands to manual labor, yet have always had a leading place in affairs that without such lead would never have had a beginning nor a happy termination. There are no doubt thousands of such men in the country, each one seemingly at work for himself, yet all the while blessing the society around him, because, as an active and leading element in all industrial affairs, he is as really performing an organic function as if he had been appointed in town-meeting to look after the interests of the people. Our "Capitalist's home is on one of the great peninsulas of our Atlantic coast," and he "still lives on the spot where he was born." When he was a lad he earned twenty-five dollars by fishing, and this is all he ever earned by his own manual labor. At seventeen he inherited $1,500 from his father and went into trade with his uncles, who had been his father's partners. In a few years he became the real head of the business. Then he began furnishing certain mechanics in his neighborhood with money with which to buy stock and labor—the shoemaker or carpenter or wagon-maker as the case might be, to have a certain daily wage, and the capitalist to have a certain rate of interest on his money, and after the wages and interest had been paid the profits were to be divided equally. In this way he took a sort of lead and interest in nearly every kind of business in his neighborhood, to say nothing of similar enterprises set agoing by his brain and money in far-off States of the West and South. The hamlet in which he began business has become "an important town, with seven or eight thousand inhabitants, most of them operatives employed in manufacturing industries, not one of which was not probably in some way aided by our capitalist in the earlier stages of its growth." All this is the work of a man whose early education "was so unsystematic that it did not even give him an idea of the methods by which knowledge might be acquired. When he was married he could read but very imperfectly: but his young wife insisted upon his taking a daily paper, and then with affectionate firmness required him to read it through every evening. At first there was much he did not understand, but he learned the art of wise and stimulating inquiry, and so drew from those about him whatever knowledge they possessed." He is now "the most quiet and unobtrusive of men; he never makes speeches, nor addresses public meetings;" he never makes any words foreign to the matter in hand. For his own share in the profits of his varied partnerships, he has an educated family, a beautiful home, with pictures, books, scientific collections and instruments, and the power to control wealth. On the other hand, "he has provided and directed remunerative labor for an army of men who had not ability or opportunity to provide it for themselves. He has trained hundreds of these men till they were in their turn able to provide work for others." Can we say that he has more of good things than he is fitted for? Can we say that, in being a capitalist and working with his brain and not at all with his hands, he has been very much of a wrong-doer?

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